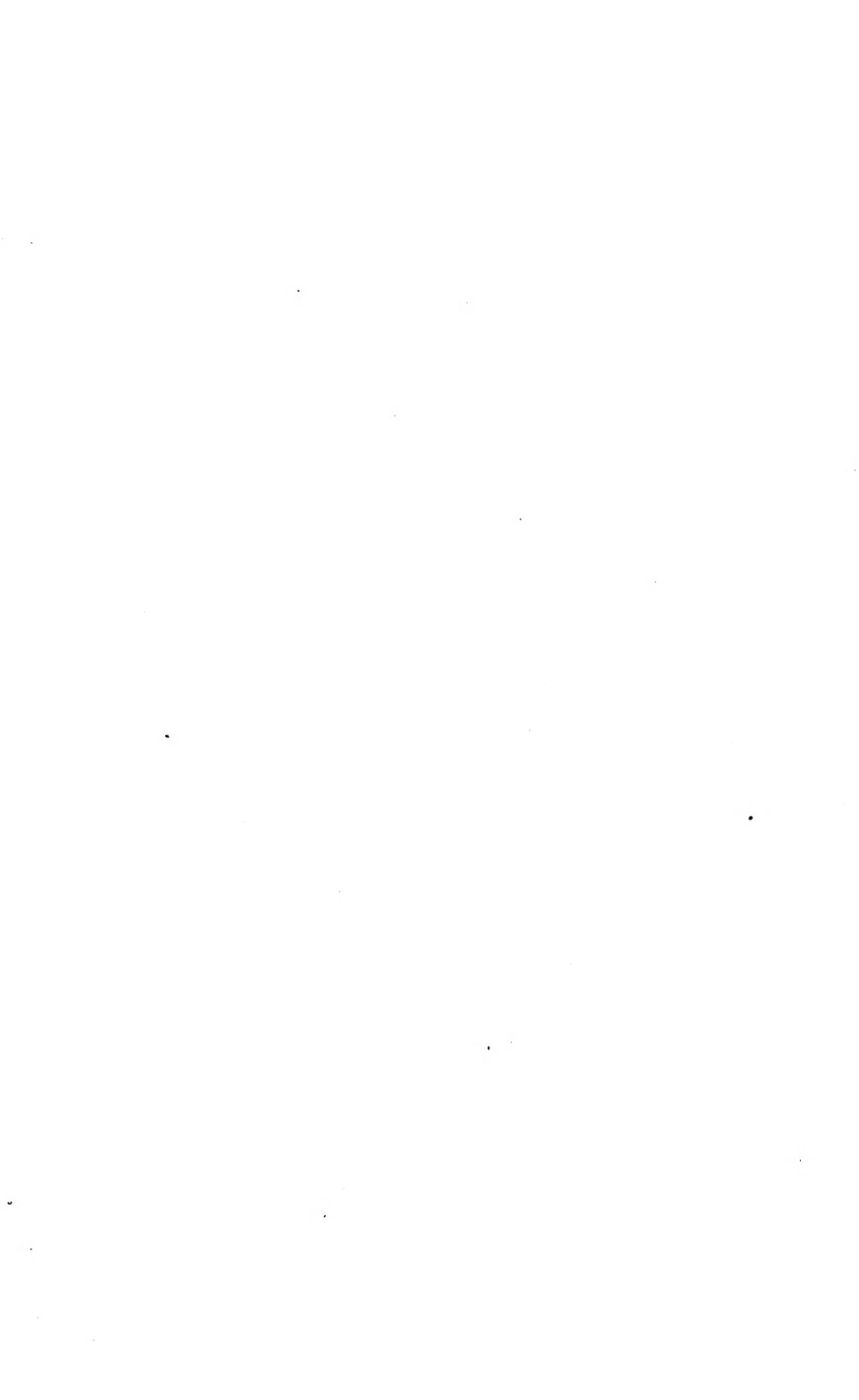


# THE REVELATION.

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FOUR SHORT LECTURES  
ON  
THE BOOK OF  
THE REVELATION.

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By BENJAMIN DOUGLASS.

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CHICAGO :  
1886.



## ADVICE AS TO HOW TO READ THE BOOK OF THE REVELATION.

1. This book, as all Scripture, should be interpreted according to the plain grammatical and literal meaning of the words used, giving each word the exact sense it bears in all other books.

2. The book is not, as is commonly thought, a book of symbols, although there are symbols in it. It should be read as, in the main, a literal prophecy of events to transpire in a future period closely preceding and following the return of Jesus to the earth. It is a message from the ascended Savior pertaining to his second coming.

3. The theory that a day means a year must be rejected; and the forty-two months, twelve hundred and sixty days, ten days, &c., be regarded as simple measures of time.

4. The dispensation in which we are living is non-prophetic and void time.

5. Reject the idea that the Revelation describes the history of the Christian Church during this dispensation.

6. It is also necessary to believe that in the mysterious orderings of Divine Providence, the old Eastern Roman Empire is to become resuscitated. It will yet be an attraction such as our California was in 1849, and the old empire become re-existent, old cities rebuilt, and called by their old names, JERUSALEM and BABYLON among others, and they will meet with great worldly prosperity for awhile. This will probably occur in the interval between the coming of the Lord down into the air for his saints and his subsequent descent with them to the earth in judgment.

7. The nineteenth verse of the first chapter describes two divisions of the book and not THREE, as is inferred from our English New Testament. The first division embraces the things which John saw, and what they signify, contained in the first five chapters. The second division embraces the things which are about to happen after these, contained in the rest of the book.

8. No reference to POPERY can be met with in Scripture.

9. The topic of the book being the second coming, it saves confusion to know that there are two stages to the Advent: First—the Lord comes down into the air for the purpose stated in the first five chapters. Sec-

ondly—after a considerable interval, probably forty or fifty years, he comes visibly to earth, as seen in the nineteenth chapter.

Thus, undertaking the reading of the book, it will be found that

10. In the first chapter. John is described as being transported in vision down into the time of the day of the Lord, and he has a vision of the Christ as he is then to appear the second time, and of events then to occur.

11. The second and third chapters describe a visitation of the Lord to the churches then existing, as they will then need advice in view of the terrible temptations to follow during the great tribulation, i. e., during the seven years' rule of the Antichrist. These churches are spoken of as a MYSTERY, which could not be spoken of existing churches. Besides, it is denied that there was a church at Thyatira until the third century; or that there was a sect of Nicolaitanes; or a martyr, "Antipas," in those days. John must have seen the second and third chapters as much in the light of the day of the Lord as the rest of the book. The fourth and the fifth chapters describe the coming of the Lord down into the air, his gathering the ready saints, the award of the title deed to this world, and his subsequent coronation.

12. From the opening of the first seal, commencing with the sixth chapter, to the destruction of Babylon, ending with chapter XIX., 10, there is one unmingled and uninterrupted series of terrible calamities. It is the seventieth week of Daniel! The thirteen chapters and ten verses comprehended in it form a parenthesis describing the events of its seven years.

13. The closing verses of the fifth chapter connect naturally with chapter XIX., 11, and continue the history describing the millennium through chapter twentieth.

14. The twenty-first and twenty-second chapters, excepting the sixteen closing verses, relate to the new heavens and the new earth economy.



# LECTURE FIRST.

## REVIEWING THE FIRST FIVE CHAPTERS.

There are three modes of interpreting the Book of the Revelation: those of the preterist; the historical interpreter; and the futurist. The first meets with no favor in these days. It was hardly as much as thought of in the days of primitive Christianity; nor was it even promulgated in anything like completeness till the time of the Jesuit Alcasar in 1614. It has lately, however, found some advocates in Germany, and the late Moses Stuart, of Andover, Mass., held to the view.

The second is that by which the book is generally interpreted. This, the continuous historical system of interpretation, may be dated as to its commencement, from the time of Abbot Joachim, about 1200.

The third is the one which I believe to be scriptural. It was the view of the church for the first 300 years after Christ, and the change from the literal to the figurative and historical was made under circumstances which will appear presently. The *time* in which John's vision was, is, as I read it, that yet future period of 1000 years which is denominated "the day of the Lord." The *theme* of the book is the coming of the Lord and the events attending it, all of which will be compassed within the life time of the generation then living (Matt. xxiv., 34). It is an apocalypse of the Lord Christ; and not an apocalypse of the human history of the last 1800 years. Let us seek to interpret this prophecy in the natural sense, without the aid of the cumbrous learning that has been heaped upon this book only to obscure its meaning in efforts to make it teach that which the literal meaning of the words will deny. This book, as all Scripture, should be interpreted according to the plain grammatical and literal meaning of the words used, giving each word the exact sense it bears in all other books. I hold it to be a canon of interpretation that where language is employed in a figurative sense, in Scripture, it will be so stated in the context, as where it is said Rev. xli., 8, "Which spiritually is called Sodom and Egypt," or as Jno. vi., 63, "The words that I speak unto you are spirit," unless it be manifest without such explanation that the language is figurative, as where it is said, "I am the door." Alexander Vinet said, "Even now after eighteen centuries of Christianity we may be involved in some tremendous error of which the Christianity of the future will make us ashamed." I think the prevalent view, the historical, is that "tremendous error" which the future will certainly show to have been all wrong from first to last. The chief objection which writers have made to the futurist view has been, that the first verse states that the book relates to things which must "shortly" come to pass; and hence they have referred it to the history of the church following closely on the times of the apostles; but if the "futurist" view

be correct, it is literally true that from the coming of the Lord down into the air, where the history begins, and to which the vision refers, all the things in this book will then "shortly" come to pass, for the time is then "at hand."

Most of those who now hold to the future view generally except therefrom the first three chapters. They, therefore, see the history of the Christian church, in its entirety, briefly sketched in the second and third chapters. This is partly owing to their accepting the current reading of the nineteenth verse of the first chapter. But it may be rendered so as to make two instead of THREE divisions of time. I prefer Dean Alford's rendering, and accept his translation, viz., "Write the things which thou sawest, and what things they are, and the things which shall come to pass hereafter." This makes but two divisions. The first embraces the matter of the first five chapters, and the second the series of visions embraced in what follows.

The theory that a day means a year, must be rejected with all its wild speculations; and the forty-two months, twelve hundred and sixty days, ten days, etc., become simple measures of time. The seals, trumpets and vials do not run parallel and terminate together, but are historical and follow in chronological order.

Neither is the Book of the Revelation, as is commonly thought, a book of symbols, although there are symbols in it. It should be read, as, in the main, a *literal* prophecy of events to transpire in a future period, closely preceding and following the return of Jesus to the earth. It is a message from the ascended Savior pertaining to his coming.

The book may be divided into four parts.

1. Embracing the events to happen in that unmeasured period which comes in between the descent of the Lord into the air—forty years more or less, probably—and the commencement of the seventieth week of Daniel's prophecy. It comprises the first five chapters.

2. The occurrences of the seven years of great tribulation. This period is divided into two halves. The first half begins with the sixth chapter and ends with the eleventh chapter and fourteenth verse; and is chiefly a Gentile persecution. It embraces the period of the seals and first six trumpets. The second half begins with the eleventh chapter, fifteenth verse, and ends with the nineteenth chapter, tenth verse, and is largely a Jewish persecution. It embraces the contents of the seventh trumpet, to wit, the seven last plagues.

3. The millennium. This begins with chapter XIX., 11, and continues through chapter XX.

4. The new heavens and the new earth economy, embraced in chapters XXI. and XXII.

The leading events of the prophecy may be particularized as follows, and are to come to pass in the following order:

1. The coming of Jesus down into the air.
2. The gathering to himself the first fruits, or choice saints.
3. Jesus' visitation of the churches.
4. The coronation of Jesus.

5. The eventful seven years of Daniel, embracing the loosing of the seals, blowing of trumpets, the reign of Antichrist, and the pouring out of the vials.

6. The resurrection and translation of two bodies of martyrs.

7. The marriage of the lamb in heaven before the expiry of the seven years.

8. The subsequent wedding feast with invited guests.

9. The descent of the Lord to the earth with his people behind him.

10. The overthrow of the Antichrist and the destruction of Babylon.

11. The millennial reign.

12. The rebellion at the end of the millennium when Satan comes up out of the abyss.

13. The resurrection and judgment of the unholy dead.

14. The burning up of the present heavens and earth.

15. The advent of the new heavens and new earth with the "saved nations" in the flesh, out of the burnt-up earth, who are found on the new earth.

16. THE KINGDOM OF GOD COME.

For the first three centuries of this dispensation the Revelation was read and understood literally; and the hope of the church was the coming of the Lord; and Christians took joyfully the spoiling of their goods and held not their lives dear unto them in view of it. It is not so now! The preaching of to-day differs widely in its effects from what Paul's preaching did. He preached to the heathen Thessalonians, and we are told they turned from idols to worship the living and true God, and to "wait for his Son out of the heavens."

If the canon of Scripture closes with a prophecy relating to the personal coming of the Lord to close this dispensation and introduce a better, why should it not be heeded when it is set forth at Titus II., 13, as being that which should be "the blessed hope" of the church?

It is because, with the so-called conversion of Constantine and his patronage of the church, *the hope* which had been so long cherished soon lost its animating power, and was purposely and with full consideration abandoned in the interest of the state because of the church's wedlock with the state! McClintock & Strong's Encyclopedia says on Constantine's conversion to the Christian faith: "All impediments to an open confession of Christianity were removed, and it became the established religion of the empire. Numerous, however, from various points of view, as were the advantages accruing to it from this change, it soon began to suffer from being brought into close contact with the *fostering influence* of secular power. The simplicity of the Gospel was corrupted; pompous rites and ceremonies were introduced; worldly honors and emoluments were conferred on teachers of Christianity, and the kingdom of Christ in a great measure converted into a kingdom of this world."

The patronage of the church by the emperor was so great a bid that the Bishops and inferior clergy and prominent members were naturally overcome by it, and became anxious to show their gratitude. This they could only do by repudiating, in toto, *the hope* which for 300 years had

governed the church, and they felt they must do it, as that creed pointed the finger at the Roman government as that which was to be destroyed at King Jesus' coming and kingdom. They, therefore, planned the scheme that THE CHURCH WAS THE KINGDOM, and that no coming or kingdom, beside, was needed or desired ! They were loudly loyal to that nondescript beast government which had ordered the death of Jesus and had persecuted his followers for 300 years immediately preceding.

The church having thus embraced views in opposition to the second coming of the Lord, found it necessary to depreciate the Book of the Revelation, and to deny the authorship of it to such an illustrious name as that of the *Apostle John*. It was also found advisable, *in the interest of their new departure*, not to read it in the churches and to forbid it to the young scholar !

This church-kingdom theory, thus erroneously founded, is yet, after 1500 years, the view of all Christian churches, Protestant and Papist as well. A greater error it seems to me the father of lies could not have concocted. It became the parent of a *large brood of errors* in the church. To sustain them in their new departure the church was forced to change her creed and her hermeneutics, repudiating the grammatical meaning of the words and looking for a moral and mystical meaning, instead.

The theory that the church is the kingdom is founded on principles which present a false view of the present condition of things before God. Optimistic views naturally accompanied it and were necessary to placate the state, and they prevailed ; and are still taught ; and, as a consequence, erroneous views of God and his holiness, and of sin, and its effects, and proper punishment, follow ; so that a theodicy, it is asserted, can not be framed on the opposite view which sees that Satan has done such thorough work as that the whole world system is a sinking *ruin* and under condemnation, and that to be saved one must come out of it as Lot came out of Sodom. The change of hermeneutics was so thoroughly inwrought into the system of teaching that to this day so absurd a proposition as that the fathers who lived during the first three centuries were not as able theologians as those who followed after, is taught by learned professors in our seminaries ! Our *Christian philosophy* must, necessarily, have the leaven of Greek and Roman thought in it and be faulty in many of its axioms ; and with such hermeneutics it is to be wondered at that the prophetic books of the Old Testament are admitted to be a *terra incognita* and that the churches are in such a cataleptic state that so often the question is raised, "Is Christianity a failure?" The marriage of the church to the state which was affected 1500 years ago, still practically continues ; and when Jesus comes, as the seventeenth of Revelation predicts, the woman, i. e., the Gentile professing church will be found "a harlot" sitting on a "scarlet-colored beast."

Such an issue, horrible as it is, is not surprising. It is a necessary sequence to the traditional errors which we have received without suspicion, and are transmitting to those who are to come after us. Away back in Jeremiah's time we see these false teachings foretold as characterizing our times (xvi., 19), when he says, speaking of the time of the

future great tribulation of Dan. xii., 1, "The Gentiles shall come unto thee from the ends of the earth and shall say, NOTHING BUT LIES have our fathers INHERITED." Many of our self-evident truths will then be seen to be self-evident lies, and that moralists and Christians have been alike imposed upon by the father of lies; our inherited traditional education, whether secular or religious, is so honeycombed with casuistry and reasonings based on erroneous assumptions, seeing everything "couleur de rose," that it makes it almost impossible to discover these "lies" now. Our safety lies in doubting *all traditional teaching*, and in adhering closely to the literal teachings of the infallible Word of God, even if they do overthrow our preconceived opinions.

The topic of the Book of the Revelation is the second coming of our Lord in his glorified humanity. Can we attach too much importance to this precious truth? No. There is nothing which occupies a more *prominent place* in the Word of God than the second and glorious appearing of our Lord. It is the basis of *all* the persuasive reasoning of the New Testament to urge Christians to a holy separated life, and if I mistake not, it is the only Scripture argument to holy living. It is the *key note* to *all* Scripture. It should be the *one thought* of her who is betrothed to him who is temporarily gone into a far country; and she should as a chaste virgin, be ever "watching" for his return. After the sinner has known what Jesus did at his first coming, how he emptied himself of the form of God and took the form of a servant, and was obedient unto death as his substitute, there is nothing then before him that has any value in a scriptural sense, but the *coming back* of that same Jesus to receive him to himself, to restitute all things *and to stay here* for ever, in the new condition of things soon thereafter to supervene—"the kingdom of God."

The first eight verses of the first chapter are a prologue, so that the Revelation properly begins with the ninth verse; and following it, we have a description of Christ's second appearing. There are two stages to the coming: first, Jesus descends into the air, as seen in the first chapter, then, after an interval of time (second stage) he comes down to earth, as seen in the nineteenth chapter. The length of the intervening period is unknown, but the events in heaven and on earth, described between chapter ii., 1 and chapter xix., 11, are those to occur therein. It is thought by those who have studied the use of the numerals of Scripture that it will not be less than forty years. Its seven closing years to immediately precede the actual appearance of "the Son of Man" comprehend the so-called seventieth week of Daniel. If forty years be assumed as the interval between the Lord's descent into the air and his subsequent coming down to earth, and the closing seven years be deducted as the time of the Antichrist and the great tribulation, there would be left thirty-three years *before* that time of horror commences; and they are as a prelude thereto, during which Jesus appears as "the bright and morning star;" and the holy dead are resurrected and translated, and the translation of the ready saints takes place; 1 Thess. iv., 17. The churches are visited and admonished, chapters ii. and iii. A celestial court is

held, and the resurrected and ready saints, represented by the twenty-four elders, are seen seated on thrones in the presence of God, and clothed and crowned, chapter iv.; and then the question of the disposition of this Adam creation is adjudged; and the title deed of the same awarded to Jesus Christ, and he thereupon is crowned as its lawful sovereign, chapter v.

This coming of the "Son of Man" in the clouds, and his investiture with the reins of government are repeatedly referred to in the Old Testament scriptures; for example, Dan. vii., 13, 14:—"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory and a KINGDOM, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and HIS KINGDOM that which shall not be destroyed."

The later Jews were accustomed to speak of him therefore as "the cloud man." In the New Testament, the same reference is frequent, as at Mark xiv., 62, "And ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven." God has set the church to be a true witness *during the period of his Son's absence*, of what he has manifested in Jesus, and if the church does not do this, it is a false witness and is subject to judgment, and to be set aside. When the Savior, just prior to his return, visits the then existing churches, he does not address them in their collective capacities, but he addresses the individual members. The times will make it necessary so to do. He says, "He that hath an ear, let him hear." "To him that overcometh," etc. If the view which I take in referring this prophecy to the time of the *end* is the correct one, how appropriate it is that the Lord should remind each church, shortly beforehand, that he is about to come down to earth, for the Lord's coming is always kept in view throughout the seven epistles. He says to these churches: "Hold fast till I come." "I will come on thee as a thief." "I will come quickly." "Hold that fast which thou hast that no man take thy crown." He also says to the church at Philadelphia, "I will also keep thee in the hour of temptation." Meaning that of the great tribulation which shall come on all the world to try them that dwell on the earth. "Take care that no man take thy crown." This could not have been appropriately said to the church at Philadelphia 1800 years ago.

Lange says truly, "The fundamental idea of the seven epistles is the fundamental idea of the Apocalypse itself—the coming of the Lord." The epistles to the churches should then relate to *that time*. They form a part of "the revelation" and "prophecy," and they are spoken of as a "mystery," which could not be said of existing churches. Besides, the Pauline epistles express the condition of the churches in the apostle's time, and make these short epistles unnecessary thereto. These epistles befit the predicted condition of things just before the coming again of the Lord. There can be no good reason assigned why the matter of the second and third chapters should be excluded from

the time future, and referred back to the days of the apostles. Besides, it is denied that there was a church at Thyatira until the third century; or that there was a sect of Nicolaitanes: or a martyr "Antipas" in those days. Moreover, Sardis is not mentioned in the Acts of the Apostles as having a church, nor is one referred to by profane authors as existing there. John must have seen the first three chapters as much in the light of "the day of the Lord" as the rest of the book. The great tribulation is about to come upon the world. It involves not only the Jew, but the Gentile. "The times of the Gentiles" are also about to close, and the seven churches represent the entire body of the Gentile church existing at the time of the coming of the Lord into the air. These, the Savior would visit, before this tribulation begins; and he points out to them the debit and credit sides of their account with him, and urges them to endure the severe trial to which they were about to be subjected during the seven years of its existence, and promises great rewards to the "overcomers," i. e., to those who resist unto martyrdom the order of the world's ruler, then shortly to appear, the Antichrist, requiring them to worship him. The trials to which professors of the faith of Christ will then be subjected will be far greater than any to which they have been in all time past. Hence, Jesus is seen in the midst of the seven candlesticks, and directs a short admonitory letter to be sent to each of the churches, with an exhortation: "Be thou faithful unto death, and I will give thee a crown of life."

The Savior having come down into the air in fulfillment of his promise, catches away to meet him there the ready, waiting, expecting, saints who are alive on the earth. He will have resurrected and translated just before, those of the holy dead who shall have died with the precious hope of his coming animating them during their stay here on earth. This is seen, in that, round about the throne there were twenty-four *thrones* with elders *sitting* upon them; clothed with white robes and with *golden crowns* on their heads. None other of the human race were present than those symbolized by these twenty-four elders. The sea of glass in front of the throne was vacant. It remained unoccupied for a considerable time. In the meantime, what occurred? We find, in the fourth and fifth chapters, that one of the persons of deity sat upon the central throne.

There was a visible manifestation. A rainbow encircled the throne, and seven torches of fire were burning before it, which are the seven spirits of God. He that sat on the throne took in his right hand the seven-sealed book or roll and asked, "Who is worthy to open the book and to loose the seals of it?" This brings forward, as claimant, that person of deity who had become incarnate, and who had bought the world through his sacrificial death. He came and took the book from the right hand of him that sat on the throne, and when he took the book the four living ones and the twenty-four elders fell down before the Lamb and sung, "Thou art worthy to take the book and to open the seals of it;" and they were joined by the voices of many angels, and the number of them was myriads of myriads and thousands of thousands, saying

with a loud voice, "Worthy is the Lamb which has been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing!" What a magnificent sight! What does it mean? It is the *coronation of the king!* Of him whose claim was recognized and to whom was accorded the deed, in fee simple, to the "whole creation;" yea, of him who is both Son of God and Son of Man, who was dead and is alive again forever more. He went into a far country to receive a KINGDOM AND TO RETURN. He is now invested with his richly earned right to the kingdom, and will soon go down to earth and assert his right and take the government on his own shoulder, for the Lord God has given unto him the throne of his father David; and he shall henceforth reign over the house of Jacob forever; and of his kingdom there shall be no end. What an honor to be among the choice few who shall be present to witness the inauguration and coronation of the great king!

The doctrine of the resurrection is thus closely associated with and related to the second coming of the Lord. In treating of the resurrection at 1 Cor. xv., 51, Paul writes: "Behold I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the *last trump*; for the trumpet shall sound, and (1) the dead, (the holy dead), shall be raised incorruptible, and (2) we, the (holy) living, shall be changed." The mystery he would tell the Corinthian church of is the translation and metamorphosing of believers without dying! Again, in speaking of this subject at 1 Thess. iv., 15, 17, Paul says, "We (the living at that time) shall not precede them which have fallen asleep." The dead in Christ must go up first, then we, the living, shall mount up with wings as eagles. Jesus will send his angels on the glad mission of conveying them into his presence. Each angel will know where to find the individual for whom he is sent. The air will be filled with the many millions who are then leaving their graves and rising up above the clouds in their resurrected and glorified bodies to meet their common Lord! What sweet music from these heavenly beings will fill the air! Oh how glad they will be to execute their commission! They will not be able to withhold their expressions of delight. And what a meeting between the Savior and his redeemed ones! Who can describe it?

It has been supposed that those of God's people who, hundreds of years ago, in obedience to his command, were hourly on the watch for him during the whole of their earthly pilgrimage, had died without deriving any profit therefrom, but here we see the contrary. They are the first to be taken out of their graves and translated, and they are become "greatest in the kingdom of heaven," as is evident from their being seated on "thrones" and having "crowns" on their heads.

During the first three centuries, everybody, probably, who professed faith in Christ, waited, with desire, for the return of the Lord; and hence nearly all the believers of that time must be in the great congregation assembling to meet their beloved! The fourth century would gather fewer, and subsequent centuries fewer still, till we come to the time of "the Reformation," when the number would be increased, contin-



ing small, however, to the time of the coming, for when he cometh, "shall he then find that faith on the earth?" The question needs no answer. He will not.

The holy dead having been raised and translated, the holy living are now sent for. Again the same joyous scene occurs, although the number to fly away on high at the bidding of their Lord will be vastly smaller. The two bodies of dead and living saints now united, form the complement of the "choice" saints, for although many are called, few are the choice ones. They are represented in the vision by the twenty-four elders. They are not the whole body of the redeemed, but those "ready" saints, the "first fruits" who are taken in advance of the rest, the harvest saints. They are in heaven before the coronation of Jesus, and before a single seal is broken. There is no such honor conferred on any single child of God except he shall *have loved* Christ's appearing. 2 Tim. iv., 8.

As in every great house there are vessels of gold, silver, brass, iron and stone, so will it be in God's kingdom when it comes. There will be varying degrees in the glory. While there are those who will be "greatest," there will be those who will be "least." The distinction that will then be made in God's servants is an important doctrine. The same grace pardons and saves all, but all will not have the same reward. The thief on the cross will not have as high a place as the consecrated and laborious Paul of Tarsus.

The measure of one's reward will be determined by the life he lives. No one will share in the *first honors* unless by a life of rare devotedness in this world, he has won for himself that distinction, and this is practically unattainable except he be governed in his every-day life by the habitual thought of the possible coming of the Lord, with an earnest and a longing desire for his appearing.

The *second honors* will be conferred on those who, while ignoring "the blessed hope" as the regulating principle of their lives, have yet fought a good fight, and are entitled to and will receive the victor's wreath, as we read at James i., 12, and Rev. ii., 10, of their receiving the "crown of life," and at 1 Peter v., 4, it is called "the crown of glory." Then, finally, those who are least, lose their crowns, Rev. iii., 11, but are saved, so as one coming through a fire.



## LECTURE SECOND.

REVIEWING CHAPTERS VI., 1 TO XI., 14.

The Book of Daniel treats briefly of the events of the yet unfulfilled seventieth week of prophecy, while John, in the Revelation, occupies more than thirteen chapters in giving particulars in detail. Since Daniel and John are writing of the same future time and same future events, the Book of Daniel has been sometimes called "the Apocalypse of the Old Testament." The seventy sevens, or 490 years of the temporal history of the Jews are purposely broken into three divisions by the prophet Daniel, viz. :  $7 + 62 + 1$ . The first two have had their historical fulfillment. The last, the one remaining week, is what we are particularly interested in. It is separated from the preceding division—the sixty-two weeks—by interposing an interval of 1800 years or more of non-prophetic time, which period is termed "the times of the Gentiles." These seventy sevens of years were upon Daniel's people, the Jews, and their holy city. Not then till Gentile times, intervening between the sixty-ninth and seventieth weeks, are ended, and the Jew comes to the front again, can the prophetic history of the last, the seventieth week, have its fulfillment; and it will affect *both* Jew and Gentile. In the tenth chapter of 1 Corinthians Paul speaks of "the Jew, the Gentile and the church of God;" and these three distinctions are everywhere observed throughout the Word of God, and particularly so in "The Revelation." Getting the *time* right, in which the week is to have its course, and divesting ourselves, if possible, of the traditional and erroneous idea in which we have been educated, that the Revelation describes the history of the church during this dispensation, the book will be as easily understood as John's Gospel or Epistles.

Coming now to the second part of the book, which begins with the sixth chapter, we enter on the prophetic description of the history of Daniel's seventieth week of unfulfilled prophecy, as exhibited afterwards and more fully to John. It details the career of the personal Antichrist, or beast, as he is generally called. The week is divided into two halves, Daniel ix., 27. The crowned Jesus still remains in the air with the select company of choice saints who had witnessed his inauguration, and now that the commencement of the week has been reached he will proceed to break seal after seal.

With the first seal broken there will go out a white horse; and he that sits thereon shall have a bow; and there shall be given to him a crown; and he shall come forth conquering and to conquer. This is undoubtedly the נָגִיד הַבָּא of Daniel ix., 26, 27—the prince who should come, and who shall have a wonderful career. During the first half of the week he shall be a conquering hero. During the last half he will

develop into the Antichrist. He will be the most important personage figuring during the seven years. He will be "the little horn" of Daniel VII., 20, 26 and of Dan. VIII., 9, who, verse 23, is referred to as "a king of fierce countenance and understanding dark sentences;" and his power shall be mighty but not by his own power; for Rev. XIII., 2, the dragon, i. e., Satan, shall give him his power, and his throne, and great authority; and he shall destroy wonderfully and shall prosper and practice, and shall destroy the mighty and the holy people; and through his policy he shall cause craft to prosper in the land; and he shall magnify himself in his heart, and by peace shall destroy many; he also shall finally, at the end of the week, stand up against "the Prince of Princes." But his end shall be that he "shall be broken without hand." He is called the "Assyrian" in the prophets, because he will be the king of Babylon, which city will again be rebuilt; and the ten kings, representing the Roman empire, revived in its ten toe kingdoms (XVII., 12), shall have one mind and shall give their power and strength to "the beast."

One of his first acts will be to confirm a covenant for one week, or seven years with the Jews, whom he will regard as infidels: for they will then do what Jesus told them at John V., 43, they would certainly do, when he said "I am come in my Father's name and ye receive me not; if another shall come in his own name, *him ye will receive*." They will ratify a covenant with the Antichrist! and for 1260 days he, leaving the Jews alone, for a while, shall persecute the Christian Church among the Gentiles with the view to its annihilation. To this end the old Roman laws *vs.* the Christians will doubtless be revived. When the Prince shall go forth, he shall be followed by three subordinates on horseback; and as a result of the first four seals opened there shall be war, famine, and death. God's four sore judgments, to kill (VI., 8) with sword and with famine and with pestilence, and by the wild beasts of the earth. Under the fifth seal John saw the souls of those, who under the previous seals had been slain for the Word of God; and they are heard to cry: "How long, O Master, the Holy and True, dost thou not avenge our blood on them that dwell on the earth?" And there shall be given to them, to each one, a white robe; and it shall be said to them that they should rest yet for a little time, until their fellow servants also and their brethren who should be killed even as they were, should be fulfilled. This prayer of theirs with its answer, shows, (first) that a part of the church goes through the great tribulation, and (second) that its number was not then complete.

The opening of the sixth seal will bring an earthquake with such terrific accompaniments that the inhabitants of the earth shall mistakenly think that the end of the world has come. Their kings and great men will hide themselves from fright, though they will afterwards recover from the shock, as the sequel shows. Under the same sixth seal we find 144,000 Jews are to be sealed, i. e., are to be secured, according to God's purposes, and set aside by him.

They are spoken of as "servants of our God," not sons or members of the body of Christ, as we. Afterwards we find at chapter VII., 9,

that John saw those martyrs, whose prayers he had heard a little while before (chapter VI., 10), *standing* before the throne and before the Lamb arrayed in white robes and palms in their hands. They will form a great multitude which no man can number, out of every nation and of all tribes and peoples and tongues, and they will cry with a great voice, saying, "Salvation unto our God which sitteth on the throne, and unto the Lamb." And one of the elders will answer unto him, "These (of verse 9) which are arrayed in the white robes, who are they and whence came they?" And he shall say unto him, "My Lord, thou knowest." And he shall say to him, "These are they which came out of 'the great tribulation,' and they washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and they shall serve him day and night in his temple; and he that sitteth on the throne shall spread his tabernacle (not, among them, but as the new version has it) over them."

We have seen that long before the seven years of the great tribulation began there was in heaven a body of redeemed men, in exalted station, as co-kings with the Lord Jesus, and witnesses of his coronation; and long after, when nearing the middle of the week, we have seen that "the Prince," he who had gone forth on the white horse, conquering and to conquer, had martyred all the Christians he could lay his hands on; and these martyrs are now found translated, too, a vast multitude that could not be numbered, and they are standing before the throne of God, his servants, but in inferior position to those who, represented by the twenty-four elders, had preceded them so long before; and the reason of the exalted position of the first class can be no other than that they had a faith which enabled them "to testify against the world that the works thereof are evil;" and "to wait for the Son of God out of the heaven" as all their hope, all their desire; for the promise of "the crown" which the Righteous Judge "shall give at that day" is limited to those that HAVE LOVED his appearing. 2 Tim. iv., 8.

The perfect tense here employed, *τοῖς ἐν ἀπὸκρίσει*, looks back to the time of the first coming, and takes in all those holy dead who, in their lives, loved, habitually, the thought of the Lord's second coming. There is no mention of a translation of those saints who lived and died in disregard of, or in opposition to, this "blessed hope." The inference is that they are on this account overlooked and in comparative disgrace; for the promise is only to those that "look for him" that he shall appear the second time.

The Savior himself says "Blessed is that servant," (no other is intended), surely, "whom his Lord, when he cometh, shall find so doing," i. e., watching for his coming. "Verily I say unto you, that he shall make him ruler over all his goods." This is in effect to make him his co-partner, and an associate king. "But and if that evil servant shall say in his heart, my Lord delayeth his coming," the most direful consequences are predicted to follow. He that watches for the coming is denominated the "faithful and wise servant."

This vast multitude of saved sinners, who will soon be seen standing on the sea of glass, will be composed in part of those believers who at

the first stage of the Lord's coming were not "looking" and "watching" for his return, and hence not ready for translation at that time. They were therefore left to go through the tribulation; and as a result they suffered martyrdom and so became ready and are now translated too. It is fair from analogy to infer that those of the holy dead who lived and died in disregard of the command to watch for the return of Jesus are resurrected and translated at this time, and form the larger part of this company. While there is no reference in the book to either the resurrection or translation of this class of the people of God, specially, yet as we know that all are to rise, and as all the saints are to come down behind the Lord when he comes to earth, they must be translated at some time subsequent to that of the choice saints, though no reference be made to it.

On the opening of the seventh seal there will be silence in heaven about a half hour; and then the seven trumpets will be brought out; the angel will take the censer and he will fill it with the fire of the altar, and cast it upon the earth, and there will follow thunders, voices, lightnings and an earthquake. The casting out fire into the earth is an emblem of wrath. Does it not produce the judgments of the seven trumpets?

The first, second, third and fourth trumpets will be spent on the material creation—the earth, trees, grass, sea, rivers and fountains, sun, moon and stars. The last three trumpets will be upon the inhabitants of the earth, and are called "woes."

The first woe, or fifth trumpet, will bring a falling star, i. e., Satan. To him will be given the key of the pit of the abyss. The woe will last five months, or 150 days, wherein creatures from the bottomless pit with a king over them, named Abaddon, shall torment those who have not the seal of God on their foreheads with a sting like that of a scorpion, so that in their agony men shall seek death and shall not find it; and shall desire to die and death shall flee from them.

The second woe, or sixth trumpet, will bring the loosing of four evil angels (Ps. LXXVIII., 49) which will have been bound or imprisoned, in the great river Euphrates. Israel's first enemies came from that quarter, and so will the last. They will be prepared for the hour and day and month and year to slay the third part of men. They will have 200 millions of supernatural horses and 391 days allowed them in which to do this work; and it will be effected by the fire and smoke and brimstone which shall issue out of their mouths.

The 150 days allotted to the fifth trumpet or first woe and the 391 days to the sixth trumpet or second woe, leave about two years time of the three and one-half years for the fulfillment of the previous history of the seals and first four trumpets.

The execution of this second woe, killing the third part of men by such terrible agents, will have none other than a hardening effect like as God's judgments had on Pharaoh and his people in the days of Moses and Aaron. What an awful condition society will then be in! The civilized and cultured world will have returned to the worship of idols of gold and silver for the rich, and of brass and of stone and of wood for the people at large. It seems, society is now prepared and ready for it;

and it would not surprise me to learn any day that the *Penates* and *Lares* of other times were again fashionable with worldly society. It will first come to us, probably, as a foreign fashion which our people will imitate.

The first half of "the great tribulation" being about to end, before its conclusion a strong angel, (evidently from the description the Lord Christ) will come down from heaven, arrayed with a cloud and the rainbow upon his head, and his face as the sun, and his feet as pillars of fire; and he will have in his hand a little book open. Then he shall set his right foot upon the sea, and his left foot upon the earth, and shall cry with a great voice. Seven thunders shall answer and give utterances, the import of which shall be sealed up. The angel, however, shall proceed to state not that there should be time no longer, but no further DELAY in bringing things to a final crisis; and that the seventh angel should soon sound, and that shortly thereafter "the mystery" of God should be finished. The angel, moreover, shall say to John, "*Thou must prophesy, again, over many peoples and nations and tongues and kings.*" There is then to be a resurvey of Jerusalem, and John will be commanded to measure the temple of God and the altar and its worshippers. The holy city, i. e., Jerusalem rebuilt, the Gentiles shall trample under foot forty-two months, or three and one-half years,—the last half of the week of seven years.

The Gentile church shall then be found apostate, and disappear just as the Jewish church did before it. The Gentiles will have been "high minded" and have not "feared" and they are to be broken off from the olive tree into which they have been grafted; and the blindness in part which had happened to Israel until the fullness of the Gentiles be come in, is about to be removed and the Jews come to the front once more, for God is able to graft them in again.

The last act recorded before concluding the first half of the week will be the putting to death of the two witnesses who will have been laboring for 1260 days in Jerusalem. All efforts of the beast to accomplish this before have proved abortive. At this juncture it is that the Antichrist shall break his seven years' covenant with the Jews, and come to Jerusalem and set up his own image, requiring all men to worship him as God; and shortly thereafter he will exact from all men to have his mark upon their persons in demonstration of their acknowledgment of his claim to their homage. Now, the witnesses, Elijah certainly and probably this very John (vide John XXI., 22, 23), having accomplished their remarkable mission, the Lord will permit "the beast" or Antichrist to succeed in his design, and he shall overcome them and kill them. Their dead bodies shall be put into the street, that all may see them, and there will be great joy thereat. But at the end of three and one-half days their dead bodies shall be quickened to life, and they shall arise and stand on their feet, great fear falling on all that shall see them. A voice from heaven shall call to them saying, "Come up hither," and they shall go up to heaven in the cloud. At the same hour a great earthquake shall take place in which 7,000 men shall be killed; and so shall end the second woe, and with it the first half of the week of the great tribulation.





## LECTURE THIRD.

BEGINS IX., 15; ENDS XIX., 10.

The second half of the week commences with the sounding of the seventh trumpet, which is the third woe. The angel had before stated to John (X., 6, 7) there should be no longer "*delay*" but that "in the days" of the voice of the seventh angel when he shall begin to sound, the *mystery* of God should be finished. If we should say, "In the days of Queen Victoria," a period of nearly fifty years would be covered by the expression; and so here, by the expression "in the days," some length of time is indicated, viz., 1260 days, with such shortening as God has intimated he will make; for except those days be shortened, no flesh should be saved.

Following the sounding of this, the last trumpet, there were great voices in heaven, joyous that the end was so near; and anticipating the fact that a change of this world's sovereignty was about to take place, after the short period allotted for the vials should have ended; and their exultant cry is, "the kingdom of the world is become our Lord's and his Christ's, and he shall reign to the ages of the ages." Satan is, *de facto*, its ruler now, but the kingdom is coming which breaks Satan's in pieces and consumes all other kingdoms, and it stands forever. In keeping with what Paul tells us in 1 Corinthians, fifteenth chapter, we find that the time of the dead to be judged and to receive their reward will then come. These are, of course, only the holy dead. The judgment of the unholy dead (see XX., 12) will be referred to in my next lecture.\* It comes 1000 years later.

The Revelator then proceeds to recite the history of the events to transpire in the short period of the 1260 days allotted to the reign of the Antichrist. He sees a great sign or symbol, as the term may suggest, in heaven, a woman, gorgeously arrayed; and she was in pain to be delivered of a child. The interpretation of this twelfth chapter has been a great puzzle to nearly all writers, for the reason that, nearly all were historical interpreters. Most of them have taken the woman to be the Christian Church, and a great many have thought that the man child was the Lord Jesus Christ, which would have made the church his mother. Elliott, in his *Horae Apocalypticae*, makes the "man child" to be Constantine himself. From our stand-point, that the time and the events are those of "the day of the Lord," such alleged fulfillments of the seals, trumpets and vials as the historical interpreters give us, seem superlatively trifling and frivolous, even though they were the fancies of good men acting under a mistaken bias. We dare not handle God's Word in such a way. The minuteness and exactness with which all prophecy has been heretofore fulfilled would of itself require us to reject

all these wild speculations and guesses, for they are nothing else, as every way unbecoming God's Word; and yet no better could have been done in trying to fit these events to the past 1800 years. This "woman" is the Jewish-Christian Church, originating in the time of the great tribulation; and in the millennium beyond, she will be the *earthly* bride of the Lord. The Gentile-Christian Church will have before this died out as a Christian church; nearly all of its genuine members will have been martyred, and its nominal ones will have taken the mark of the Antichrist; so that what is left of Christianity will be almost entirely embodied in this Jewish-Christian Church, which will be a new organization, a regrafting of the original branches into their own olive tree—a new church; and in order to save the lives of her members, will retreat to "the wilderness" in which the Jews after their exodus under Moses, spent forty years; and will be there preserved from the attacks of the Antichrist. It is the time of Jacob's trouble, but he shall be saved out of it.

At the end of the 1260 days, this same new-born Church, in her beautiful attire, symbolized by her being clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars, emerges from her hiding place where she has been cared for and nourished of God, and the cry will come forth from the other bride, she who will have come down from heaven behind her Lord, saying: "Who is this, that cometh up from the wilderness leaning upon her beloved?" The heavenly wife and the earthly bride will have one common Lord and Savior, and their relative positions will then be ascertained, and joyfully acquiesced in. The Jerusalem from above and that from beneath will come into such close relation as to be almost one in glory together, and with means of intercommunication perhaps, like the ladder which Jacob saw connecting heaven and earth.

Another sign or symbol was seen in heaven, and behold a great red dragon, who is Satan, having "seven heads and ten horns" and upon these heads seven diadems, stood ready to destroy the child of the woman as soon as it was born. By the "man child" is represented the 144,000 Jews of chapter XIV., 1. They are, I think, an election from among the people of Israel for the earthly kingdom about to be set up. These were at first caught up to heaven (XII., 5) and so protected from the dragon, but subsequently they are found standing on mount Zion with the Lamb (XIV., 1). I see no reason to conclude that they are the same as the 144,000 of Rev. VII., who were probably put to death, and translated in the company of martyrs as seen at VII., 9.

The "seven heads" with their diadems are the seven world-monarchies which have ruled the world since the days of Nimrod the rebel and builder of Babylon, to this time. They are, those of Egypt, Assyria, Babylon, Persia, Greece, Rome and that future kingdom to be represented by the "ten horns," or the Roman empire *redivivus* in its ten toe kingdoms. The dragon, i. e., Satan, is seen wearing the crowns of all the governments of earth.

In the thirteenth chapter we have this future government symbolized

by a "wild beast," instituted, to whose king the great red dragon gives his power and *his throne* and great authority. The "beast" looked like a "leopard" which was the third of Daniel's beasts, or that of the Grecian empire. This suggests that there is to be a reviviscence of that kingdom in its four divisions, as indeed is intimated in Dan. viii., 23 and xii., 4. They will probably form four of the ten horns and "out of one of them" will the king, the Antichrist, come!

Another "wild beast" (verse 11) made its appearance. It is the false prophet, one of that mimic diabolic trinity composed of the great red dragon, the beast and the false prophet. He caused all to worship the beast or antichrist and did great miracles; bringing fire down from heaven, and giving breath unto the image of the beast and causing it to speak. What does it say? It gives forth three utterances. First: "As many as will not worship the image of the beast shall be killed." And second, "That all must receive a mark of subjection to the beast in their right hand, or in their foreheads:" and third, that "no man might buy or sell that did not have the mark, the name of the beast or the number of the name." This was not mere ventriloquism on the part of the false prophet; it was a miracle and it made its impression on the people.

In the fourteenth chapter we find that this state of things, having prevented every human voice from preaching to men of God and his Christ, angelic ministries instead of human will be employed. In verse 6, an angel was seen flying in the midst of heaven preaching the everlasting Gospel "to them that dwell on the earth and to every nation and kindred and tongue and people," saying in a loud voice, which was intended to be, and certainly will be, heard by all to whom it is addressed: "Fear God and give him glory, for the hour of his judgment is come; and worship him that made heaven and earth and sea and the fountains of waters." In effect, this was saying, Worship the true God: do not worship the Antichrist. It fulfills the Savior's prophecy as at Matt. xxiv., 14, "And this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." It was in this marvelous way, and at this terrible time, the Lord intended this prophecy of Matthew to be fulfilled.

A second angel followed, predicting the fall of Babylon, because she had made "all nations drink of the wine of the wrath of her fornication." A third angel followed them, saying with a loud voice—warning the whole world, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day or night, who worship the beast and his image and whosoever receiveth the mark of his name."

What more could God have done to warn man and save him than is here described! But yet another voice from heaven was heard, and this time it is addressed to God's loved ones who were suffering martyrdom

at the hands of the Antichrist, and the heavenly speaker says: "Blessed are the dead which die in the Lord from henceforth." You have been subjected to the severest test that has ever been imposed on man, and have shown your love and loyalty to me; yea, blessed are all they who thus die, from this time onward through the great tribulation.

The harvest of the earth was reported as now fully ripe, and was reaped; but as in the first half of the week, before the trumpet inflictions, there was the resurrection and translation of a great multitude, that could not be numbered; so now, before the vials are poured out, there is a translation of those who had gotten the victory over the beast and over his image and over his mark and over the number of his name, and they are seen standing on the sea of glass having the harps of God. They sing the song of Moses, and the Lamb; intimating thereby the Jewish character of the persecution.

What the interval of the time after the "harvest" gathering and unto the epiphany of the Lord is not stated. Doubtless there will be some conversions outside of Jerusalem during the time, and when Jesus at his descent to earth disposes of the living people on the earth, separating them into sheep and goats, these sheep will not be of the body, the church, for their limited number was completed at the harvest translation. Though few, they will be probably, with the members of the newly formed church at Jerusalem, the heads of the human family during the millenium.

Following the harvest gathering, there was the dejection of the vine of the earth into the great wine press of the wrath of God, and it was trodden so that blood came out of the wine press even unto the horse bridles by the space of a thousand and six hundred furlongs. What this imports, I confess I do not know, further than that those whom the vine symbolizes are those to be crushed by the just vengeance of the Almighty.

The seventh trumpet, having emitted the seven vials some time before this, they are now soon to be poured out in succession, and are more intense and universal as chastisements than the seals and trumpets that preceded, because "in them is filled up the wrath of God," and when they are concluded, as before stated, "the mystery of God shall be finished." What is a mystery but that which is secret and can only be known by a revelation? Then "the mystery" will be solved; and all God's ways will be seen to have been just, and right in every respect. The programme God has planned and is carrying out will then appear, in its outlines, sufficiently to evoke the universal praise and wonder of all his creatures. No longer will it be asked "Why did God permit evil?" His mercy in so long tolerating sin and sinners and this cursed creation under the rule of the Prince of Darkness, will then be an eternal cause of wonder, and it will be magnified beyond degree. With the commencement of the second half of the week, the rider on the white horse, who at the beginning of the week (vi., 1-2), had gone forth conquering and to conquer, has now become, with the advent of the two wild beasts of chapter thirteenth, the master of the whole world, and finding

all men subservient to his will, he asserts new claims and assumes a new attitude towards all. Satan has made him the same proposal he did the man Jesus Christ, to give him all the kingdoms of this world and the glory of them, on certain conditions, and he has accepted the offer, and the Jews have accepted him, as Jesus told them (John v., 43), they would; and he, the conqueror, now become the Antichrist, is henceforth energized by Satan, and does mighty miracles, so that every human being on the earth, whose name is not written in the book of life will be deceived by him, ὁ κοσμοπλάνος, "the world deceiver," as the Greek fathers called him. He exacts divine honors, and as a test of loyalty to himself requires what his speaking image had demanded, that every one shall have his mark estamped upon his hand or forehead. No one, without the mark, shall be allowed to buy or sell; and as fast as the officers of government can lay their hands on such as refuse to comply, they will put to death. "All the world shall wonder after the beast, and they shall say, Who is able to make war with the beast?" Under his persecutions, the saints of God, among the Gentiles, will then have become as scarce on earth, to use the figure of Isaiah, as the remaining grapes after the vintage has been gathered.

The Jewish people, however, whom the Antichrist had regarded as haters of Christ, have now a Jewish-Christian church among them, with many members, the result of the labors of the two witnesses who had been evangelizing among them. The prince had heard from time to time of their successful work, and had made many attempts to take their lives, but always unsuccessfully. But now, as seen in the last lecture, he breaks his seven years' covenant with the Jews, in the middle of the week, and is permitted by providence to kill these two witnesses, at which he and his followers are made very happy, and glorify themselves; and he, then, flushed with his great success, sets his image in the temple at Jerusalem to be worshipped, but, at the end of three days and a half from the killing, the bodies of these witnesses, having been left lying in the street of the city, came to life again, and they mounted up to heaven, on hearing a great voice saying "Come up hither," their enemies beholding them. The prince and his followers, having made a covenant with death and an agreement with hell, are indifferent to all argument, or evidence, as much so as was Pharaoh of old; and are only hardened by this miraculous display of God's power; and the persecution of the Jewish-Christian Church (the symbolic woman of XII., 1) becomes now the intense object of the Antichrist's pursuit.

In the sixteenth chapter we have the pouring out of the seven vials, or bowls, into the earth, and the physical effects produced. After the sixth bowl was poured out, there came three unclean spirits which are defined as the spirits of demons out of the mouths of the mimic trinity, the dragon, beast and false prophet; and they went about "working signs," seeking to gather the "kings of the whole world" unto the war of the great day of God, the Almighty. There is to be such a battle, and Satan knows it; and is making preparation in advance. It is to take place at Harmagedon.

And now we come to the last; the seventh bowl is then poured out, and a great voice out of the temple in heaven was heard saying, "It is done." There were lightnings and voices and thunders; and there was a great earthquake and the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered to give unto them the cup of the wine of the fierceness of God's wrath, and every island fled and the mountains were not found; and great hail came down out of heaven upon men, causing men to blaspheme God because of its plague.

In the seventeenth and eighteenth chapters we have an account of the end reached by "the church" through her entanglement with "the state." Under the figure of a "woman" we have first, a political, world-serving church, sitting on a "scarlet-colored beast." And again the same woman is spoken of as being "the great city," the capital city of that great world-empire which is spoken of as a "scarlet-colored beast," and upon which the woman sits. She is called "the great city" to intimate and intensify her political connection with the state. She resides in Babylon that is to be rebuilt, and she will be used by the Antichrist. Lange says, "that the woman here depicted is significant of the fallen church, there can be no doubt." She is described by reason of this connection as the mother of harlots and abominations, (i. e., idolatries) of earth. She is clothed, imperially, in purple and scarlet and decked with gold and precious stones and pearls. Every human glory and ornament is on her. She is drunken with the blood of the prophets and of the saints and of all that have been slain upon the earth. She is found sitting on the beast of chapter 13, and the beast that carrieth her hath "seven heads and ten horns," and these "seven heads" are subsequently described as "seven mountains." These are not the "seven hills" upon which Rome is builded. A "mountain" is a beautiful symbol of a *universal world-kingdom*, vide Jer. LI., 25, and Dan. II., 35. At the reference in Jeremiah, God is speaking to Babylon, and says; "Behold, I am against thee, O destroying mountain, saith the Lord, which destroyeth all the earth; and I will stretch out mine hand upon thee and roll thee down from the rocks and will make thee a burnt mountain." And in Daniel the stone that smote Nebuchadnezzar's image became a great mountain and filled the whole earth. Of these seven heads or mountains it is said five have fallen, namely, Egypt, Assyria, Babylon, Persia and Greece. One is existent, that is Rome, and the other is to come, that is the Roman empire resuscitated, represented by the "ten horns" which are "ten kings" that have received no kingdom as yet, but shall receive authority as kings with the beast, for one hour; and by these seven universal world powers, filling up the interval from shortly after the Flood until the second coming of the Lord, is this "great harlot," this Gentile professing Christian Church that was, but now become a debauched, secularized and world-serving church, seen to be carried. It is upon the whole of the seven-headed beast that she sits. The book regards the whole seven heads as one continuous despotic government whose whole animus is, and has been from the beginning, idol-serving in oppo-

sition to God. These world powers at first corrupted and ruined the Jewish Church, in a large part, for near one thousand years before the first coming of Jesus; and the Christian Church after a lapse of three hundred years, during which she was a chaste virgin, was bribed and bought over and so remains after fifteen hundred years, and will to the end, in cohabitation with the world-powers as their adulteress bride.

When John saw the church under this aspect, "he wondered with great wonder," but he soon saw that this long-continued intercourse was to come to a bitter end, for the governments represented by the ten horns and the beast "shall hate the harlot and make her desolate, and shall eat her flesh and shall burn her, utterly, with fire."

And now the judgment is about to come upon her guilty partner, the world-power, whose seat of government is at Babylon. She is about to fall; and the prediction of Isa. XLII., 16, 19 is about to be fulfilled, "and Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."

But this is to be (verse 9) when the "day of the Lord cometh." This day has not come, nor was ancient Babylon destroyed as were Sodom and Gomorrah, therefore Babylon must be re-existent when "the day of the Lord" does come. The destruction of ancient Babylon was slow and gradual. It was a populated city for a thousand years after Cyrus took it. Alexander the Great lived and died there. In the days of the apostles, Peter and Bartholomew preached there. Five hundred years after Christ there were Jewish academies there, and the Babylonian Talmud was issued from there. Isaiah's prediction, then, has not been fulfilled; the destruction of the Babylon that shall be, when it occurs, is to be sudden and terrific as was that of Sodom and Gomorrah. In the fiftieth and fifty-first chapters of Jeremiah, we have a reference to the future Babylon, and to the return of the ten lost tribes, and together with them, the children of Judah, "weeping and seeking the Lord," when the prophecy is fulfilled. In the fifty-first chapter there are striking parallels between it and the seventeenth of Revelation.

From the eighteenth chapter, it is clear that the city Babylon, which is yet to be, will have a great commerce; and that the merchants of the earth will "wax rich" by the power of her luxury, and when "the smoke of her burning" is seen ascending they will be "standing afar off for fear," weeping and mourning over her, for no man buyeth their merchandise any more—merchandise of gold and silver and precious stones and pearls, etc., etc., in all twenty-eight several specifications; and their astonishment will be that "in one hour" so great riches is made desolate; and this, her destruction, will be a simple execution of the judgment against her, which will have been rendered in the celestial court by the saints and apostles and prophets, for we read in the Revised Version, in the twentieth verse, "Rejoice over her, thou heavens, and ye saints, and ye apostles, and ye prophets, for God hath judged *your* judgment on her." What a picture we have here of the world, and of the church as ruined by association with it! Is this not "a present evil world?" As Christians we are in the world, but not of it. The world

should be regarded as crucified to us and we to it, having forfeited citizenship here to acquire it in the other coming world; for our citizenship is in heaven.

If the creed of the church were what it was for the first 300 years of her history, this doctrine would be the pride and joy of the Christian.

After the destruction of Babylon, and the command to give praise over this execution of judgment, there is great joy in heaven. Hallelujah and salvation are sung. The elders and four living creatures fall down and worship, and the voice of a great multitude was heard, saying, "Hallelujah! for the Lord omnipotent reigneth." Then there was an invitation to rejoice and be exceeding glad, and to give him the glory; for the harlot's day is about over and the marriage of the Lamb is about to take place, and his wife-to-be, the church, hath made herself ready, it being given to her to array herself in fine linen, pure and white. All preparations having been made, the bride and the bridegroom meet, and gaze at each other with infinite satisfaction and delight! She loves him because she is so fondly loved by him. The marriage is solemnized in heaven; and she has now become "the wife of the Lamb." In the bridegroom dwelleth all the fullness of the godhead bodily, and there will be no restraining its fullest and most glorious manifestation. As to the bride, how shall it be in this respect?

She will undoubtedly be filled with the Holy Spirit to so large a degree as to be a fit partner, a sharer, in all that is distinctively his; and then shall be fulfilled the saying of the Lord at John x., 34, "I said, ye are gods;" and the Scripture, quoting from Ps. LXXXII., 6, which predicted this consummation, "the Scripture cannot be broken." Doubtless there have been many of the saints present as invited guests on the interesting occasion, who were not of the body composing the bride. Would it not be a strange wedding if only bride and groom were present? Both groom and bride have their attendants. We read of "the greatest" in the kingdom of heaven; and also of the "least," showing that there will be various degrees of glory in the kingdom. Some of the king's jewels will shine as the sun, others as the moon, others as the stars, each differing in glory.

Every minister, missionary, teacher and worker for the Lord Jesus Christ, male or female, if faithful on earth and just in the degree in which they are faithful, will then have high, higher, highest place in heaven, and be like to the resplendent luminaries in the firmament of Jehovah's power and glory when the kingdom of God shall have come. What an encouragement! Let us covet earnestly the best of gifts.

In the so-called parable of the ten virgins, although the book does not speak of it as a parable, we must conclude, since they were all virgins, and their virginity was untarnished, that they were all believers, and saved persons; for the term "virgin" is never applied to the ungodly and impure. Five of these were wise and five were foolish. The preceding context shows that the Lord had come down into the air, and the eagle, or ready saints had been already "taken" as in Matt. xxiv., 39-41. They, the virgins, were all bidden to the marriage feast which follows



the wedding. All wished to accept the invitation, but only five were ready, and went in; after which the door was shut. The five foolish virgins, not being ready, were among those who were "left" to go through the horrors and the discipline of the "great tribulation," which was then immediately to come as a snare on all "the dwellers," as Luke XXI., 36 tells us, "on the face of the whole earth." "Watch ye, therefore, and pray always," is the advice that follows, that ye may be accounted worthy to escape, literally to fly away from, all these things that shall come to pass, and to stand before the Son of Man.

Following the Jewish custom, it is natural to suppose that after the wedding festivities were over, there was a marriage supper, and there were there present invited guests. Who are the guests? I have already intimated that there is a class of saints who did not look or care for the Lord's coming, of whose translation no mention is made. And yet, as being "in Christ," they must have been translated. These unwatchful and unready ones are they, probably, who are the invited guests. It is no empty honor to be thus invited, for it is written, "Blessed are they which are bidden to the marriage supper of the Lamb!"

Then the voice added: "These are the true words of God." John was so overcome by this communication, it was so marvelous and so gracious, that he was moved to fall down "to worship" him that communicated the good news, when he was restrained, by his telling him that he was a fellow-servant and of his brethren, one of that glorious company of the redeemed, whose names are written in heaven; and he bade him "worship God," adding those instructive words: "For the testimony of Jesus is the spirit of prophecy."



# LECTURE FOURTH.

BEGINS XIX., 11, AND GOES THROUGH THE BOOK.

The closing scene in the last half of the week of "the great tribulation" is the long-predicted battle. To this end we have the Son of Man's personal coming to earth. John saw heaven opened, and behold a white horse, and he that sat thereon was called "faithful and true," and in righteousness doth he judge and make the war which is about to be made. His eyes are, therefore, "like a flame of fire," and, as he is to dispossess the tyrant who has for 6000 years dominated this ruined creation, and take to himself his great power and reign, there are seen upon his head many "diadems;" and he is arrayed in a garment sprinkled with blood; and his name is called "the Word of God." He is followed by armies out of heaven upon white horses also, and the riders are clothed in white linen fine and pure; while out of his mouth proceedeth a sharp sword that with it he should smite the nations, and he treadeth the wine press of the fierceness of the wrath of Almighty God; and hath on his thigh a name written, "King of Kings and Lord of Lords."

In view of the destruction, soon to be effected, of the army which was now assembled at Jerusalem, an angel was heard to cry with a loud voice to all birds that fly in heaven, to come up and gather together unto the great supper of God, that they might eat of the flesh of kings, and of captains, and of horses, and of all men free and bond, small and great.

And now the beast, and kings, and their armies are gathered together to make war against him who was coming down out of heaven, and against his army. In the second Psalm we see a picture like this. We read that the Gentiles have assembled, and that the people shall meditate a vain thing; the kings of the earth have set themselves together against the Lord and against his Messiah; and he that sitteth in the heavens shall laugh at them, the Lord will mock at them; then will he speak unto them in his anger, and in his wrath will he trouble them. Notwithstanding that the beast and the false prophet had all this great army about them, they, individually, were selected out of the mass and the twain were taken up and cast alive into the lake of fire that burneth with brimstone. This lake was prepared for the devil and his angels, and its fire was now lighted for the first time, I suppose. Into the same lake, Satan will be cast 1000 years hence; but in the meanwhile he is to be imprisoned; an angel comes down from heaven having the key of "the abyss" and a great chain in his hand, and he laid hold of the dragon, the old serpent, that is the devil and Satan, and bound him for 1000 years; and cast him into the abyss, and shut him up in it; and sealed it over him, that he should deceive the nations no more until the 1000 years should be finished. After that, he must be loosed for a little time, in order that

he may successfully incite the nations again to a revolt. In the interval, between the disposing of the Antichrist with the false prophet and the binding of Satan, the Gentile army, of many millions, were slain by the sword which proceeded out of the mouth of the descending king. He needed no help from the army which accompanied him. It was his own individual, miraculous performance.

And then John saw "thrones;" and they, that is the body of the saved represented by the twenty-four elders, sat upon these thrones, and judgment was given unto them. They are forever hereafter to sit as co-justices with the king. They form Christ's cabinet; and a large one is needed; for his kingdom is to be co-extensive with the universe of God, and eternal likewise. The subjects of it are to be men in the flesh who shall never die, they nor their children or children's children; and they shall have this celestial body of choice ones for rulers, who were once themselves in the flesh, but who now have spiritual bodies, like Christ, and shall be every way fitted and qualified for this high position by the abundant indwelling of the Holy Spirit.

Then he saw another, a second class, of the saved, represented by the souls of them that had been beheaded for the testimony of Jesus and for the Word of God. These are they who suffered during the first half of the week, under the Gentile persecution, and it is stated they suffered death through the process of beheading. Then he saw, still, a third class, namely, such as worshipped not the beast, neither his image, and received not the mark upon their forehead or upon their hand. These are they, who, or most of whom, if not all, have suffered martyrdom, during the last half of the week, under the Antichrist, by various processes of torture, it is inferred, since no one in particular is specified. These three companies lived and reigned with Christ 1000 years; and they will continue to reign with him beyond the millenium in the new order of things then to be established, and that forever. The rest of the dead, meaning the unholy dead, lived not until the 1000 years should be finished; and this is called the first resurrection. None but the blessed and holy have part in that resurrection. Over these the second death hath no power, and they, that is the three classes above described, having had part in the first resurrection, shall be priests of God and of Christ, and shall reign with him during the thousand years; and when the thousand years are expired, Satan, who has been meanwhile locked up in "the abyss," is now released, and comes forth to deceive the nations which are in the four corners of the earth, that is, in the whole world. It is stated that the Jews will never apostatize again; but there will be a Gentile apostasy at the end of the millenium. It would be hardly credible under the circumstances but for the fact being clearly stated in this book. The number of the rebels will be as the sands of the sea. They will gather under Satan's lead; and they will come up over the breadth of the land—of Palestine—and will compass the camp of the saints about; and fire will come down out of heaven and devour them; and the devil that deceiveth them will be cast into the lake of fire and brimstone, where the beast and the false prophet had been cast one

thousand years before, and they, the three, composing the mimic diabolical trinity, shall be tormented day and night for ever and ever thereafter. The fact that the two human beings of this wicked partnership have existed during the one thousand years in the fire of hell, ought to furnish satisfactory evidence that the literal fulfillment of the sentence can and will be carried out now that they are joined by this third associate, the devil himself.

And now we approach the end of the millenium. A great white throne is seen, a throne of judgment, and John saw him that sat upon it, from whose face the present heaven and earth fled away. Peter intimates to us that it was at this time that they should be burned up, for he says they "are reserved unto fire against the day of judgment and perdition of ungodly men," and now the unholy dead, the great and small, stand before this great white throne; and books are opened, and another book was opened which was the book of life, and the dead, meaning the unholy dead, were judged out of the things written in the books according to their works; and the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them; and they were judged every man according to his works; and every one that was so judged, was of necessity cast into the lake of fire; and this is called the second death, the lake of fire. And henceforth there is no more sea; neither is there death or Hades. They are put an end to forever judicially. Satan has had the power of death and the gates of Hades, but now Satan has gone and these too.

The millenium is now closed, and thereon the earth and the heavens have been burned up. A portion of the human family has been saved, and a larger portion consigned to the lake of fire. Then a new order of things supervenes; and after this date, the first Adam's headship having ceased with the destruction of this world, the second Adam's federal headship begins, and applies to that portion of the race that is now to be cleansed and is to continue, and multiply, for ever and ever after. A new creation is to come into existence for this purpose, and one which will as far exceed that which was originally created for the first Adam, as the second Adam is more noble than he. And the race, thus standing in federal relation to him, the second Adam, and to be hereafter accounted as his seed, will multiply to all eternity, and universal salvation will necessarily follow on as to all the members of the human family thereafter.

A description of post-millennial times now follows. John saw a new heaven and a new earth, for the first heaven and the first earth have passed away, and the sea is no more; and he saw the holy city, new Jerusalem, coming down out of heaven from God, and made ready as a bride adorned for her husband, and a great voice out of the throne was heard, saying, "Behold, the tabernacle of God is with men, and he shall dwell with them; and they shall be his people, yea, God himself shall be with them and be their God; and he shall wipe away their tears from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain any more;" and he that sat on the throne saith, "Behold I make all things new." Our King James' Bible contradicts, and I am

sorry to say, the new version does also, at Isa. LXV., 17-20, this statement of Rev. XXI., 4. John says, "There shall be no more death." Isaiah is incorrectly made to say, "The child shall die an hundred years old." Both Isaiah and John are speaking of the same time, viz.: the economy of the new heavens and the new earth. Isaiah, after introducing the economy of the new heavens and the new earth, on the advent of which the people are invited to "be glad" and "to rejoice forever" in that which God has then created, and in which God himself says, "I will rejoice and joy in my people;" then proceeds to add: "The voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days, nor, that the child shall die an hundred years old; nor the sinner being a hundred years old shall be accursed." These things will occasionally occur during the millenium, but Isaiah is here taking us into the dispensation which succeeds that, and is contrasting the two. After having told us what shall not be, he proceeds to the end of the chapter, to tell us what shall be, in that new order of things.

How came the Revisers to make this mistake in translation? That is hard to answer, unless it was a piece of carelessness in simply following the old version. This is a case of ellipsis; and it is so common in the Hebrew as to form quite a feature in the language. The negation of the first clause is plainly required, though not expressed in the second. **וְלֹא** "nor" inserted before the particle **כִּי** which should be rendered "that," and Isaiah is made to harmonize with John, Rev. XXI., 4, and Paul, 1 Cor. xv., 26, 54.

Then there came one of the seven angels who had had (and had poured out) one of the seven bowls which were laden with the seven last plagues, and he spake with John saying, "Come hither and I will show thee the bride, the Lamb's wife," and he carried him away in the Spirit to a great mountain and showed him the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her light was like unto a stone most precious, as it were a jasper stone clear as crystal, having a wall great and high, and having twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel; and the wall of the city had twelve foundations and on them twelve names with the twelve apostles of the Lamb. And the angel that spake with John had a golden reed in his hand, and measured the city and the gates and the wall thereof. The city was found to lie four-square, and the length thereof, and the breadth and the height thereof were equal, and it measured 12,000 furlongs, or 1500 miles each way. The building of the wall thereof was jasper, and the city was pure gold like unto glass. The foundations of the walls of the city were adorned with all manner of precious stones. There was no temple therein, for the Lord God Almighty and the Lamb are the temple thereof; and the city had no need of the sun, neither of the moon to shine upon it, for the glory of God did lighten it (like as it shone about the shepherds in the field, and they were sore afraid because of the glory which shone round about them), and the Lamb is the light thereof.

There will be two Jerusalems during the millenium, the one from above, the heavenly, just described, and the other beneath, the earthly. As there are two Jerusalems, there are two brides. The heavenly bride, the church, is the first married. The marriage takes place in heaven before the great tribulation ends: and the bride comes down with her Lord at the time of his return to earth. The earthly bride, the Jewish nation, is married after this tribulation is ended, and after the Son of David has come to take David's throne and kingdom. He brings her up "out of the wilderness," "leaning upon the arm of her beloved." The first is married to the Lamb, the second to the king.

The earthly Jerusalem is now in bondage, with her children, but "glorious things are spoken of thee, O city of God." Heartily should we pray for "the peace of Jerusalem." "They shall prosper that love thee." God has promised to do good, "in his good pleasure, to Zion." "Build thou the walls of Jerusalem." Soon she shall "arise and shine, for her light shall have come, and the glory of the Lord shall be risen upon her."

Now she has her writing of divorcement, and God has said, "She is not my wife, neither am I her husband," but she is to be received back into the divine favor when "the set time to favor Zion" has come. Three times in Hosea, second chapter, Jehovah says, "I will betroth thee unto me forever." And at that time, "Thou shalt call me Ishi," my husband.

All the Old Testament passages alluding to the bride or "queen" (as Ps. XLV., and Solomon's Song of Songs) and to Jerusalem as "the city of the great king" (as in Isaiah, Ezekiel, Zechariah, etc.), have reference to this earthly wife. The descriptions of the city are sometimes so glorious (for example, as at Isa. LIV., 11, 12, "I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agate and thy gates carbuncles and all thy borders of pleasant stones,") that many have mistakenly referred them to the "New Jerusalem." The Jerusalem below will be, to a certain extent, a picture of that above, and they will be brought into close association. The intimacy between them is foreshown by Isaiah, who tells us (IV., 5), "And Jehovah shall create *over* every dwelling of Mount Zion and *over* all her assemblies a cloud and smoke by day, and the brightness of a flaming fire by night; for *over* all the glory there shall be (not a covering or a canopy but) a bridal chamber." What is this chamber for the bride? It is the new Jerusalem, which is both the heavenly bride and a literal city. It is to be suspended in the air; and to hang over the earthly Jerusalem that is then to be built and occupied during the millenium. At the end thereof, when the heaven and the earth are set on fire and burned up, the earthly city will be destroyed too. And when the new heavens and new earth are come, there is reason to believe that the heavenly city, the new Jerusalem, will then come down to and rest on the new earth, and shall then be the only city of the name. On this earth which has been cursed because of sin it cannot rest. The present heavens and earth are not clean in this sight. There is no sin in matter, but sin de-

files not only matter, but spirit too. There was a material universe in an Eden condition, before sin came; and after sin is expurgated there will be another material universe which will abide forever in greater glory. The description given of the new Jerusalem is literal, and not figurative. Each of the foundation stones is a separate jewel, and each of the gates is a solid pearl. Pearls and precious stones of any size are as easily made by God Almighty as are the coarsest rocks. The horses of heaven are those peculiar to that world, of which we know nothing, but which to faith are real, notwithstanding. The golden streets that saved men will then come in contact with, will be righteousness and glory. There will be no danger of defilement from contact with aught; and the gold of that city, the new Jerusalem, will be transparent as glass, refined by a process which our goldsmiths and chemists have not attained. Its magnificent proportions, with all its appointments, show it to be the product of almighty power and wisdom, and such as we should suppose would be made for his people when we read that "God hath prepared for them a city" (Heb. xli., 16). It is "the Father's house of many mansions," "the place he has gone to prepare" for those he loves and who are to reign with him.

With this new heaven and new earth, and new Jerusalem, and all things new, and all old things gone, forever, we have at last *the kingdom of God* come: that kingdom for which we are commanded to pray. "Thy kingdom come." A preliminary reign of king Jesus is had for one thousand years, for he must reign till he hath put all enemies under his feet. This he will not fully and finally accomplish, as has been seen, till the millenium is ended, the first Adam's world burned up, and the new heavens and new earth are come.

There are, of course, many millions, probably hundreds, perhaps thousands of millions, of individuals among the nations on the millennial earth who did not participate in the rebellion which Satan had incited and taken the lead of on his coming up out of the abyss; and they are found on the new earth, miraculously preserved; and are "cleansed" from the taint of their connection with the first Adam. **THEY** will beget children, under these new conditions, and the race will go on multiplying, on the new earth, with the blessing of God resting upon the multiplication thereof, which will of necessity be prodigious, so that it will fill, probably, not only this world, but all the worlds, in time, that are to be created and given to the second Adam! This endless multiplication of the race is what the prophet Isaiah alludes to when predicting the grand results to follow the vicarious work of Jesus.

As a part of Christ's reward, he foretells, Isa. LIII., 10, that the Christ "shall see a seed" which shall "prolong its days." He asserts that this shall be "the pleasure of the Lord," this prolongation, that is, this *endless multiplication* of the race, and that it shall prosper, in his hands, under his federal headship, when it is actually assumed.

At Isa. XLV., 18, the Lord says that he did not make the earth in vain, he formed it to be inhabited. If that was his plan in forming the earth originally, how much more natural it should be his plan when the new



earth takes the place of this, and the people are all righteous! Will he not then say as of old, "Be fruitful and multiply?"

It is a necessity of the case. There is a needs be, if God would recover and get back and give to Christ that DOMINION, in its entirety, which was lost in the first Adam.

While there are many Old Testament passages referring to this, there is but one New Testament proof of it, and there it comes in incidentally. Paul, in his doxology, at the close of the third chapter of Ephesians, says: "Unto him be the glory in the church and in Christ Jesus unto all the GENERATIONS of the age of ages." There is then to be an age of ages and generations of men, of course, throughout it. At Gen. ix., 12, God speaks of "perpetual generations;" and frequently he speaks of "all generations," "generation to generation," "many generations." These are superlative forms which imply generations without end. At Ps. xxii., 31, after declaring that the kingdom is to be the Lord's and that a seed shall then serve him and shall be accounted to the Lord for the generation, the psalmist adds: "They shall come and shall declare his righteousness unto a people that *shall be born*." Which I take to mean that the people of one generation shall declare to the people of after generations and so on indefinitely, after the kingdom has become the Lord's.

The late Dr. Addison Alexander renders Ps. lxxii., 17, "His name shall be forever; in the presence of the sun, i. e., as long as the sun shines, his name shall propagate itself; and by him shall they, i. e., men in general, bless themselves; all nations shall felicitate him, or pronounce him happy." The American Revisers render the second clause "His name shall have issue as long as the sun." This "propagation" and "having issue" is the fundamental idea of the word rendered "be continued." Under this root Buxtorf in his lexicon refers to this text and says: "He shall get offspring, his name shall be propagated, like as a family by a continuous series and succession of sons is accustomed to be propagated."

At Isa. lix., 20, 21, we see that when the Redeemer comes to Zion, which is, of course, at the beginning of the millennium, he makes a covenant with the Jews and a promise that "his words shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of of thy seed's seed." And that this cannot be limited to the one thousand years is seen by his adding "from henceforth," i. e., from the setting up of the kingdom, "and forever." At Jer. xxxiii., 22, we read: "As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant." Does not this text suggest, if not prove, an endless multiplication as a part of God's plan? The word which is rendered "multiply" is the strongest word in the Hebrew language by which to express animal increase. It is from this same root we have this increase referred to at Isa. ix., 7, namely: "Of the increase of the government there shall be no end." But when is this increase to be? It is when the government shall be on his shoulders who is "wonder," "counselor," "mighty God man," "father of eternity," "prince of peace."

Moreover, it is the seed of "David my servant" that is to multiply forever. But Jesus has as yet had no seed, nor will he have till the first Adam's headship is terminated, and his own headship begins. As I before intimated, at and from that time, thro' eternity, the endless multiplication of the race will constitute the *seed* of Christ. The vulgar idea that the "elect" are the seed of Christ has no support in Scripture. The elect are sons of God and *brethren* of Christ.

I might adduce other texts in support of the opinion that the race is to multiply forever in the times of the restitution, but let these suffice. From prophecy it is clear, however, that (1) Jesus, as son of David, is promised a seed: (2) that the church is the bride and not the seed; (3) that the saved nations of Rev. XXI., 24 with their descendants are by necessary inference the seed; (4) the direct statement, from the texts furnished, is that the *increase* is without end.

The angel then proceeds to show John the river of the water of life bright as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street thereof, and on this side of the river there was a "tree of life" bearing fruit and yielding its fruit every month. The leaves of the tree were for the service (not healing) of the nations, for they were already purified; and there shall be no more curse, or any accursed thing, and the throne of God and the Lamb shall be therein, and his servants shall do him service and they shall see his face, and his name shall be on their foreheads, and there shall be night no more, and they need no light of lamp, neither light of sun, for the Lord God shall give them light, and they shall reign forever and ever.

We have now in conclusion an epilogue of sixteen verses. The vial angel says, "The Lord God has shown you things that are shortly to come to pass;" and Jesus responds, saying, "Behold I come quickly." "Blessed is he that keepeth the words of the prophecy of this book." His similar blessing is found in the three verses of the first chapter. The book begins and ends with the blessing of him that readeth and heareth the words of this prophecy of his coming!

Then John proceeds to tell us in the next four verses how greatly he was affected by this revelation. He was about to do that which he was on the eve of doing once before when he was restrained, as he is now, by the angel, who told him that he was a fellow-servant of his and of his brethren the prophets, and he counseled him to "worship God." He, John, was not to seal up the words of the prophecy of this book, because the time was at hand. And he adds: "He that is righteous, let him remain righteous. He that is filthy, let him remain filthy, and he that is holy, let him remain holy still."

Yet again Jesus speaks from the twelfth verse on to the end, reaffirming his "coming quickly" and pronouncing a blessing on them that wash their robes that they may have right to the tree of life, and may enter in by the gates into the city. He would have these things testified unto the churches which were existing at the first stage of his advent, and which were to come through the great tribulation, and he says, "I am the root and the offspring of David," that is, the origin

and heir of the temporal promises to Israel, but more than that I am "the bright and morning star." He comes as "the morning star" at the first stage of his advent, and the watchers are translated to meet him there. Subsequently he comes as "the sun of righteousness," when the harvest gathering takes place.

And now the Holy Spirit and the bride say to Jesus, "Come thou." And he that heareth this call is addressed and asked to add his voice and say "Come thou," and then the Jesus who had been thus besought to come gives himself an invitation to him that is athirst, saying, "Let him come, whosoever will, let him come and take of the water of life freely." The bride who has just uttered this cry to Jesus to come has been formed for him out of himself, as Eve was formed out of Adam. He has been waiting 1800 years for her, and now he promises to come as "the bright and morning star" to catch her away unto himself. He presents himself to her with all the attractiveness of what he is, and he adds, "I have testified these things to you. I come quickly." Then another cry is heard, saying, Amen, come thou, Lord Jesus!

And now, dear friends, we have hastily traveled together through this most precious book. We have, I hope, reaped some profit in so doing. There is no part of the Bible that is more profitable and pleasurable to me. I urge it on you to forget the things that are behind and look forward to those that are before, and see these marvelous things by the eye of faith with a clear vision, and greet and embrace them as sure to come in the near future. I think it a high privilege that we may now confess that although *in* this world we are not of it; but that we are here strangers and sojourners in a country not our own country; and that we are "keeping ourselves in the love of God, and in patient waiting" for "the appearing of our great God and Saviour Jesus Christ."

I can not close without a few practical observations on the topic of this book, and my single proposition is: Christians should be ever looking for the coming of Jesus, because:

I. The Word of God reveals it. "Behold I come as a thief." "This same Jesus shall so come in like manner as ye have seen him go." "Behold, he cometh with clouds." To make it practical, so that you may look for him, it must be believed that he is coming; and that it is *the great event* of the future. Then, it becomes an object of hope. Those who do not believe it with the heart can know nothing as to what its practical power is. One who believes in a vicarious blood atonement, has a practical experience, resulting therefrom, which he can not possibly have who does not believe it. So is it with this doctrine of the coming. Experience and practice are the fruits of faith.

II. It is plainly commanded as a duty: "Watch therefore, for ye know neither the day nor the hour when the Son of Man cometh." "Be patient, therefore, brethren, unto the coming of the Lord." "Stablish your hearts, for the coming of the Lord draweth nigh." He is coming

“to be admired” or wondered at, by all his loved ones. Would you shrink back from before him if he should come to-day?

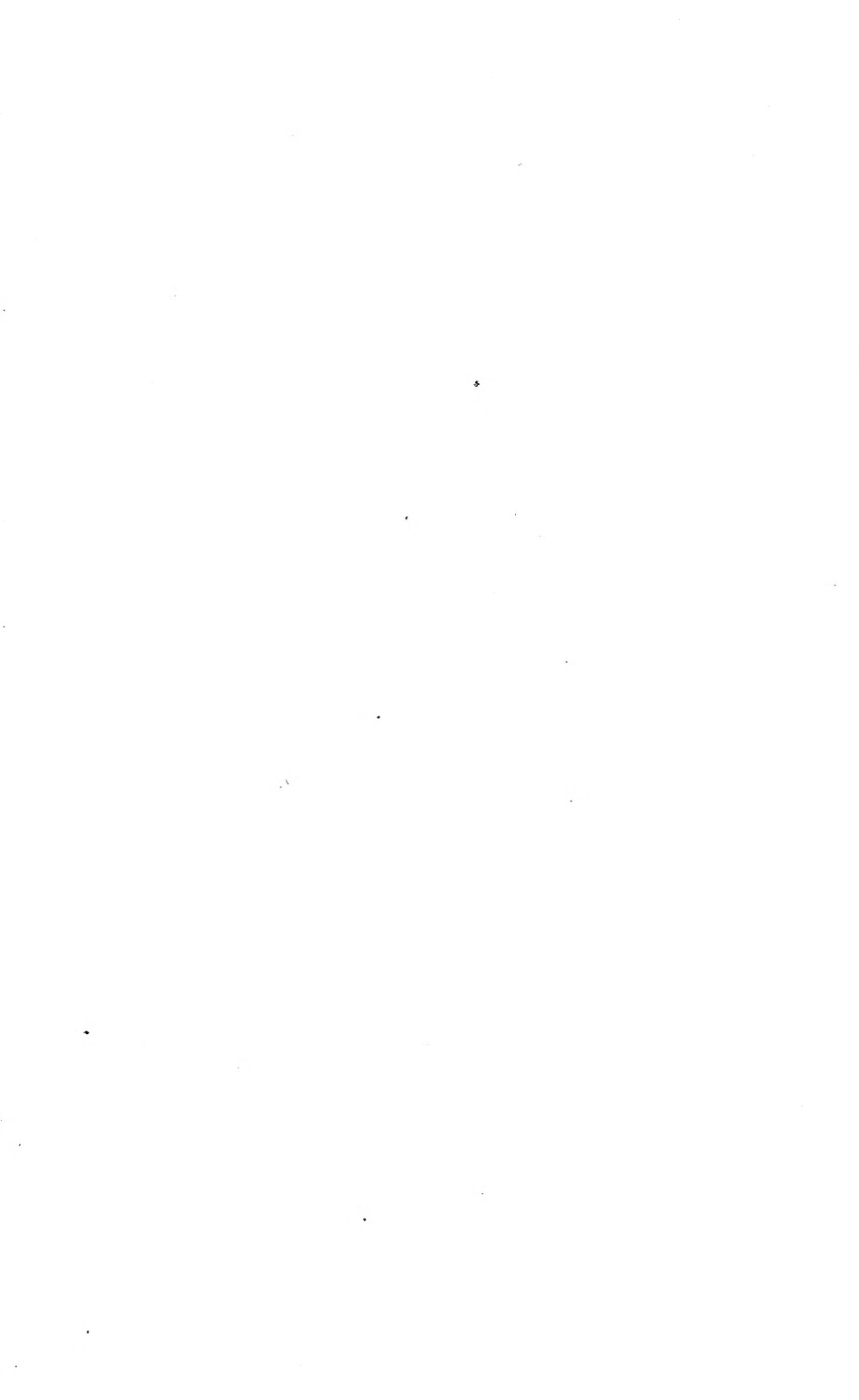
III. There is a present and an eternal profit in obeying this command. It has the most salutary bearing on the life, in that it prevents Christians from setting their affections on the things of the world. It is the most powerful stimulus to a holy life the Word of God furnishes. It causes Christians to see the whole world lost and lying in the wicked one, helpless and hopeless forever but for the promise that he comes again. It makes us ready to enter into a conflict, in his strength, with the world, the flesh and the devil. Jesus, personally, engaged in this same conflict. He was tempted in all points like as we are, yet without sin. He overcame. He calls upon us to overcome also, and makes large promises “to him that overcometh.”

Finally: Texts might be adduced to show that it will bring glory to the Father. That it is the desire of Christ himself. That it is the desire of the Spirit also; and should it not be the longing desire of the bride? See Jesus standing at the goal, holding out a crown for each one engaged in this mighty conflict. Hear him saying: “Come and get it!” “So run as to win the prize.” “See that no man take thy crown, the particular crown, I have selected for you.” I will give a crown to each one who, when the race is run and the battle fought, has been found to *have been looking and waiting for me and loving my appearing.*

As soldiers in this fight, through all our encampments and from every watch of the long and dreary night of our stay here, our watchword should be “maran atha,”—the Lord cometh! Let us be patient unto the coming. It draweth nigh. Oh, it is a precious theme. It never tires. It lends sweetness to everything related to it. Rightly understood, it would be seen to be the church’s only hope and supreme necessity. It is the grand terminus toward which all the varied movements of God’s providence are hastening onward. It will end the church’s conflict and usher in her everlasting glory.







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